percipient is created by the Illusion and unreal; the
percept, the world, is an illusion created by an
Illusion ana unreal; the perceiving consciousness is
itself an illusion and therefore unreal. But this
deprives everything of significance, our spiritual
existence and our salvation from Maya no less than
our temporal existence and our immersion in Maya;
all are of an equal unreality and unimportance. It
is possible to take a less rigid stand-point and hold
that Brahman as Brahman has nothing to do with
Maya, is eternally free from all illusion or any
commerce with illusion, but Brahman as the
individual percipient or as the Self of all being here
has entered into Maya and can in the individual
withdraw from it, and this withdrawal is for the
individual an act of supreme importance. But here
a dual being is imposed on Brahman and a reality
attributed to something that belongs to the cosmic
Illusion,—to the individual being of Brahman in
Maya, for Brahman as the Self of all is not even
phenomenally bound and does not need to escape
from her: moreover, salvation cannot be of
importance if bondage is unreal and bondage can-
not be real unless Maya and her world

are real.
The absolute unreality of Maya
disappears and
gives place to a very comprehensive
even if perhaps
only a practical and temporal reality. To
avoid this
conclusion it may be said that our
individuality is
unreal, it is Brahman who withdraws
from a
reflection of itself in the figment of
individuality
and its extinction is our release, our
salvation: but